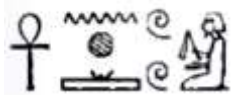


ANKH NKWA



THE ORIGIN OF THE TERM 'YOGA'



KARA KASA



THE ORIGIN AND NATURE OF THE 'CHAKRA'

ODWIRAFO KWESI RA NEHEM PTAH AKHAN

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There is a great deal of misinformation regarding the notions of what ‘yoga’ is and how ‘chakras’ are related to yoga. This misinformation has been propagated by the whites and their offspring who have fraudulently co-opted these terms and created false etymologies to place them in their own languages. They further moved to take fragments of ritual practices of Afuraka/Afuraitkait (Africa) and manufacture pseudo-religious practices and a corresponding dogma which has no basis in reality. These acts were and are deliberate acts by the whites and their offspring, spirits of disorder, to control the spirits/minds of Afurakanu/Afuraitkaitnut (Africans) whose lands and cultures they invaded and desire to maintain complete control over.

The corruption of the Ancestral Religion of Afurakani/Afuraitkaitnit (African) people by the whites and their offspring is an act of war. It was the final attempt by them to gain a foothold in our societies which they were unsuccessful at taking through various failed military engagements over the course of millennia. The western eurasian version of the corruption of Afurakani/Afuraitkaitnit (African) Ancestral Religion manifested via the pseudo-religions of christianity, islam, judaism and their pseudo-esoteric branches. The eastern eurasian version of the corruption of Afurakani/Afuraitkaitnit (African) Ancestral Religion manifested via the pseudo-religions of hinduism, vedanta, jainism, buddhism, taoism and various others. These pseudo-religious practices do not lead to enlightenment nor any manner of spiritual development. They are designed to keep Afurakani/Afuraitkaitnit (African) people the spiritual and physical slaves of the whites and their offspring, thereby allowing them to control us, our land and its resources – until we awaken.

The terms ‘yoga’ and ‘chakra’ have no etymological root in proto-indo-european languages. We demonstrate conclusively and for the first time that these terms are found in the language of ancient Kamit (Egypt). They are woven into the cosmology of ancient Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture. Once understood, their connotations for spirituality and ritual practice are totally different than what has been promoted by the whites and their offspring over the centuries.

We have combined our two original publications into one volume. We have also added as an appendix our article: **ANKHUT – Original Terms from Kamit** for added texture and additional information. Afurakani/Afuraitkaitnit (African~Black) People are not the physical, philosophical nor spiritual slaves of the whites and their offspring. Our recognition of this reality is our true liberation, for in Afurakani/Afuraitkaitnit (African) Ancestral Religion, recognition is the precursor to concrete action – the restoration of Order and the elimination of disorder and its purveyors.

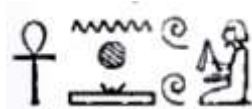
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ANKH



NKWA



THE ORIGIN OF THE TERM 'YOGA'



The ritual practices of Afurakani/Afuraitkaitnit (African~Black) people are millions of years old. Ritual song, ritual dance, ritual prayer, ritual chanting, ritual clothing, ritual sacrifice, ritual foods, ritual offerings, ritual architecture, ritual warfare, ritual movements are various facets of our prescribed means of attuning ourselves to **Nyamewaa-Nyame (Amenet-Amen)**, *The Mother and Father Supreme Being*, through the agency of the **Abosom** and **Nananom Nsamanfo**, the *Deities* and *Honored Ancestral Spirits* of Afuraka/Afuraitkait (Africa). And this is the essence of **Afurakani/Afuraitkaitnit (African) Ancestral Religion** – *the ritual incorporation of Divine Law and the ritual restoration of Divine Balance*. Through ritual, we as Afurakanu/Afuraitkaitnut (Africans~Black People) work to incorporate those things, deeds, entities necessary to harmonize our every thought, intention and action with Divine Order and through ritual we work to eradicate those things, deeds, entities necessary to restore balance to our lives when imbalance has occurred. This is true of all forms of Afurakani/Afuraitkaitnit (African) Ancestral Religion including the ritual practices of ancient **Khanit** and

Kamit (Nubia and Egypt) and their contemporary expressions amongst the Akan, Yoruba, Ewe, Igbo, Bakongo, Dogon, Zulu, Oromo, Chokwe, Goromantche and all Afurakanu/Afuraitkaitnut around the world.

Central to the ritual practices of Afurakanu/Afuraitkaitnut is communication with the **Okra/Okraa (Ka/Kait; Ori Inu; Se – Soul/Divine Consciousness)**, the **Abosom (Ntorou/Ntorotu; Orisha; Vodou – Deities)** and **Nananom Nsamanfo (Aakhu/Aakhutu; Egungun; Kuvito - Honorable Ancestral Spirits)** at an **nkommere** (shrine).

There are **Abosomnkommere** (Deity shrines) as well as **Nsamankommere** (Ancestral Shrines). These are sacred places where we go to communicate with the Spirits. An nkommere is erected according to the dictates of the Abosom and Nananom Nsamanfo as well as being extant in the environment: sacred groves, rivers, trees, mountains, streams and more.

When we sit at the nkommere, we engage in **nkomb** (spiritual communication) with the Divinity or Ancestral Spirit through invocation or evocation. There are instances when the Abosom or Nsamanfo will direct or urge us to *shift positions* as we sit at the nkommere to facilitate a better reception of Divine energy emanating from Them. We are also sometimes urged to shift positions when a different Obosom or Nsamanfo comes forward at the nkommere in order to receive Their energy optimally. Sitting at an nkommere to be imbued with the purificatory life-energy of the Abosom and Nananom Nsamanfo has been our practice for millennia. We learned of this practice directly from the Abosom (Ntorou/Ntorotu “Neteru/Netertu”) Themselves:



Ra



Tehuti



Het Heru

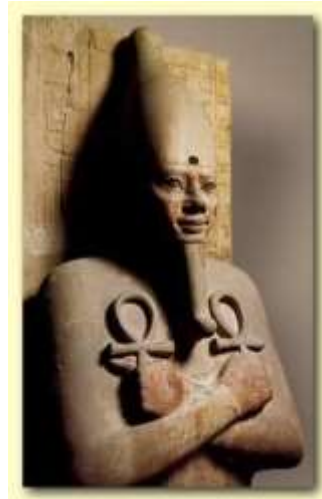


Maat

The Abosom (Deities) depicted above: **Ra, Tehuti, Het Heru** and **Maat**, are seated in the common meditative posture that Afurakanu/Afuraitkaitnut (Africans) learned from Them and other Abosom and continue to use at nkommere today. These Abosom are holding the **Ankh (Nkwa)**, the *talisman of life*. The term **ankh** literally means *life*. When referring to an individual, it means 'a life' (a human life). The talisman in the form of an ankh is used to *wield the energy of life in order to enliven or awaken the innate (pure) energy and awareness* of an individual:



Obosom **Anpu** *enlivens* (en-life-ens) or “*ankhs*” the spirit of the deceased Per Aa (pharaoh)



Obosom **Ptah** “ankhing” the Per Aa Per Aa **Senusret** wielding Ankhs

When Afurakanu/Afuraitkaitnut sit at the nkommere we are always engaged in the process of invoking or evoking our **Okra/Okraa**, the **Abosom** and/or **Nananom Nsamanfo** in order to harmonize ourselves with **Nyamewaa-Nyame Nhyehyee** (The Supreme Being’s Order~Divine Order).

The whites and their offspring learned of religion and ritual practice after infiltrating and settling in certain parts of Afuraka/Afuraitkait and observing Afurakanu/Afuraitkaitnut. Their infiltration into Afuraka/Afuraitkait followed a series of unsuccessful military invasions into Afuraka/Afuraitkait carried out

over the course of thousands of years. As immigrants, the whites and their offspring would witness Afurakanu/Afuraitkaitnut sitting at nkomere for different durations of time, sometimes shifting positions in response to the necessity of the energetic emanations received from the Spirit-realm.

The whites and their offspring have no **Okra/Okraa** (Ori Inu, Se, Ka/Kait – Soul/Divine Consciousness). They are **akyiwadefo**, *spirits of disorder*, and therefore lack this spiritual organ which is needed in order to communicate with **Nyamewaa-Nyame** (Supreme Being), the Abosom and Nananom Nsamanfo. They are also incapable of developing into Nananom Nsamanfo. This is true of **all** of the whites and their offspring, living, deceased and yet-to-reincarnate including: *all white americans, white europeans, white asians, white latinos/latinas, white pseudo-“native” americans, white indians/hindus--all non-Blacks*. They all *incarnate* as akyiwadefo and are thus **hated** by **Nyamewaa-Nyame**, the Abosom and Nananom Nsamanfo, without exception just as cancerous cells are hated/rejected/repelled by the body (via the immune system) without fail or compromise.

The whites and their offspring recognize their inferiority, a manifestation of their disordered ill-nature. It is this recognition in connection with their ill-nature that prompts them to seek to dominate and control Afurakanu/Afuraitkaitnut wherever they find us in the world, just as cancerous cells seek only to consume and destroy healthy cells in every organ and tissue of the body. The whites and their offspring thus desired to pervert the religion of Afurakanu/Afuraitkaitnut and manufacture a false religion with images of whites as “gods”. They calculated that if they could pervert the religion, they might finally control the Afurakani/Afuraitkaitnit population after having been defeated militarily by Afurakanu/Afuraitkaitnut for millennia.

It ultimately took centuries for the whites to corrupt authentic religious practices and then disseminate pseudo-religious practices and dogma to Afurakanu/Afuraitkaitnut. These pseudo-religious practices and dogma include all forms of christianity, islam, judaism, buddhism, jainism, hinduism, vedanta, kabbalism, zoroastrianism, gnosticism and more - “esoteric” and “exoteric”. To date, hundreds of millions of Afurakanu/Afuraitkaitnut around the world falsely believe the **fictional** white character ‘jesus’ to be ‘god’, believe in the sanctity of the **fictional** white character ‘muhammad’, believe in the existence of **fictional** white ‘deities’ and ‘angels’ and thus the corresponding false doctrines of ‘white superiority’ and ‘black inferiority’. So-called “eastern philosophies” are simply a variation of this white pseudo-spiritual perversity.

When the whites and their offspring observed Afurakanu/Afuraitkaitnut sitting at nkomere in communication with Okra/Okraa, Abosom and Nananom Nsamanfo, they attempted to replicate the procedure. **Yet, the whites and their offspring are not capable of communication with Divinity or of harmonizing with Divine Order.** They therefore created a “discipline” out of communicating with “nothing” and then worked to force this pseudo-discipline upon Afurakanu/Afuraitkaitnut as a means to exercise spiritual, political and economic domination over us. Their goal was/is to force Afurakanu/Afuraitkaitnut to **abandon** the Abosom (Divine *Embodiments* of Order), **abandon** the Nananom Nsamanfo (*Guides* to Divine Order), **reject** our Okra/Okraa (Soul/Link to **Nyamewaa-Nyame**) and embrace the whites as guides and interpreters of ‘divine law’. They corrupted terms and practices to promote their newly manufactured pseudo-religion and pseudo-religious discipline. This is the origin of what is called ‘yoga’. Below we show the actual etymology of the term and its trustorical origins.



The term **ankh** is very often spelled with the *ankh talisman*, the ‘T’ cross surmounted by a loop. In the *Coptic* dialect (Late Kamit) the term is pronounced **awnk**. This term continued to be used by the **Akan** people after migrating from ancient **Khanit** (Nubia) and **Kamit** and eventually settling in the regions of contemporary Ghana and Ivory Coast, West Afuraka/Afuraitkait (Africa) over the course of two millennia. Thus, in the Akan language today the term **nkwa**, pronounced awn-kwah’, means *life*. **Ankh** and **Nkwa** (awnk and awnkwah) are the same term. Moreover, the symbol can be found in both cultures:




Ankh Akua (Nkua)

The **Akua** sculpture, also called **Akua-ba**, in Akan culture shown above is a talisman used for *fertility* purposes. This sculpture is thus often called a “fertility doll” and utilized by Akan women to assist them in becoming pregnant. However, there are similar sculptures called **Nkua** that are used as talismans to communicate with and give offerings to the Nsamanfo (Ancestral Spirits). We thus have the *Ankh* used to *give life* to the living and deceased and the *Akua/Nkua* used to *promote life* (fertility) for the living and the deceased (Ancestral ritual). **Ankh** and **Nkwa** (*Nkua*) are the same term utilized ritually for the same cosmological purposes from ancient Khanit and Kamit to cotemporary Akan culture unchanged. [For more details see: **Akua – The Obosom of Aku and Akuada**: http://www.odwirafo.com/Akradinbosom_Akua.pdf]

The term ankh is commonly spelled with the wavy/water-line **metut** (hieroglyph) for the ‘N’ sound and the



dark circle for the ‘kh’ sound: The ‘N’ sound is often a ‘nasal’ sound in words from Kamit. Moreover, the ‘kh’ metut can be pronounced as the ‘ch’ in *chronology*, the ‘ch’ in *change* or the ‘ch’ in *chagrin*. In fact, the whites and their offspring learned of the alphabet and writing from Afurakanu/Afuraitkaitnut in Kamit and would later corrupt the forms falsely claiming it as their own creation. This is why the ‘ch’ combination in english has three pronunciations. It is derived from the ‘kh’ metut: 

The ‘A’ sound takes many forms in the **metutu** (hieroglyphs) of Kamit. Certain words beginning with an ‘A’ are therefore pronounced with an ‘ah’ or ‘yah’ sound:

ām 𐤀𐤎 𐤀𐤎, 𐤀𐤎 𐤀𐤎, Jour. As. 1908, 290, to know, to understand; 𐤀𐤎 𐤀𐤎, Jour. As. 1908, 313, book-learned; Copt. EIME.

ah-t 𐤀𐤎 𐤀𐤎, 𐤀𐤎 𐤀𐤎, field, land, acre, ploughed or cultivated land; plur. 𐤀𐤎 𐤀𐤎 𐤀𐤎, Amen. 7, 14; Copt. EIWZE, EIOOZE, IAZ, IOZI, IWE.

Notice that the term **am** (ah-m) is also written in Coptic as **EIME** 𐤀𐤎𐤎𐤎 (eh-yeem-eh). Notice that the term **aht** is also written in Coptic: **EIWHE**, **EIOOHE**, **IAH**, **IOHI** Copt. 𐤀𐤎𐤎𐤎, 𐤀𐤎𐤎𐤎, 𐤀𐤎, 𐤀𐤎. (eh yee-aw-eh; eh-yoh-eh; yah; yoh-hee) Here the 'ah' sound for the letter 'A' becomes 'iah' or 'yah' (ee-ah).

A similar occurrence is found in the Akan language. The term **afunu** or **afuru**, meaning *belly, inner abdomen*, is also pronounced and written **yafunu** depending upon the dialect of Akan being spoken. The 'a' (ah) becomes 'ya' (yah/iah). This is the process by which the term **ankh** becomes **iankh** (**yankh**), **iakh** and **ykh** (**yoke**).








































It is often stated that the etymology of the term **yoga** comes from the indo-european root **yewg** and the sanskrit term **yuj**. The indo-european term *yewg* is also the root of the english version: *yoke*. The true etymology is rooted in the reality that the whites and their offspring stole the term from ancient Afuraka/Afuraitkait. The variations *yewg* and *yuj* are derived from *ankh* ('kh' pronounced like a 'k' sound) and *ankh* ('kh' pronounced like a 'j' or 'ch' sound). The 'a' in ankh is pronounced 'iah' as in the Coptic (Late Kamit) dialect variation. Thus, **ankh** sounds like **iankh**. The 'nasal' pronunciation of the 'N' produces the term **yknh** which sounds like yuj or yok (*yewg*). With regard to the nasal 'N' and its corruption in white pronunciations of the co-opted term:








“...**infix**: a bound morpheme that interrupts a morpheme. (Cf. prefix and suffix) In a few language families like [a]ustronesian infixes are abundant; in most [i]ndo-european languages they are rare or non-existent. [e]nglish and most modern [i]ndo-[e]uropean languages do not have any. Proto-[i]ndo-[e]uropean had one infixing verb stem marker **-ne-* alternating with **-n-*. For example, the root *yewg-/yug-* 'link, join; yoke' the present imperfect finite stems were **yuneg-/*yung-* componentially **yu-ne-g / *yu-n-g...*” [Language History: An Introduction by [a]ndrew [s]ihler]

“...The sanskrit word **yoga** has the literal meaning of "yoke", from a root **yuj** meaning 'to join', 'to unite', or 'to attach'. As a term for a system of abstract meditation or mental abstraction it was introduced by [p]atañjali in the 2nd century BC...” [wikipedia]

We quote the above to demonstrate how misinformation is perpetuated and accurate information is ensconced or totally omitted by the whites and their offspring. While the first quote demonstrates how the **yewg/yug** in proto-indo-european had the **yuneg/yung** forms, it is not shown that these forms derive from **ankh** (**yankh**). While both quotes relate the meaning of the terms *yewg*, *yoke* and *yoga* to *yoke; to link* they omit again the etymological root of this notion; 'yoking' and its perceived relationship to ritual practice.


There are numerous variations of **ankh**:


ānkh   , U. 191, T. 71, M. 225, N. 603,          to live, to live upon something, life; Copt. **ωπϩ**.
ānkh —   , "life, stability, prosperity (or, content)";                        , "life, all prosperity, all stability, all health, [and] joy of heart," a formula of good wishes which follows each mention of the king's name in official documents. See the following examples.

ānkh             

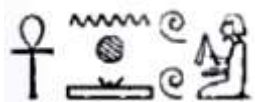


sah (**sahu**) – *the spirit body*

In the term **sah** we have the three metutu for **s-a-h**:  followed by the *determinative* metutu which

point to the nature of the term: 

The determinatives here are the *goat* and the *seated Elder or Eldress* (shroded denoting purity) seated in one of our common meditative postures. The goat and the shroded figure are also determinatives in variations of the term ankh:



ankh



ankh

Notice that in the term **ankh** with the determinative of the goat, *the animal has an **ankh** around its neck*. This *ankh* around its neck became known (*and pronounced*) as a **yankh** (**yuneg**) or **yakh** (**yewg**) or **yoke** around its neck.

Ankh and Yoke are the same word and the same symbol from ancient Kamit



This is why the whites and their offspring, when stealing/co-opting the term ankh, recognized it to represent ‘yoking’ in some form. However, there is more to the association which is rooted in our cosmology. We must understand the **sahu** or *spirit body* to understand the cosmological connection.



Sahu

The **sahu** or **sah** is sometimes referred to as the “glorified” spiritual body. Sometimes the determinative metut is not a shroded individual in a *sitting* posture but a shroded individual *lying* as a mummy on a

funerary bed. The focus of the Afurakani/Afuraitkaitnit individual when sitting at an nkommere (shrine) and communicating with the Abosom and Nananom Nsamanfo is to align his or her **sunsum** (*spirit* in Akan; **sahu** in Kamit) with his or her Okra/Okraa (Soul-Divine Consciousness). When we link or re-link our spirits to our souls we have re-aligned ourselves with Divine Order. We have thereby purified our thoughts, intentions and actions, which is *pre-requisite* for our harmonious functioning in the world. The Abosom and Nananom Nsamanfo are *key* to this realignment and purification for They utilize the Ankh (yoke, the *key of life*) to imbue us with purificatory life-giving energy when we communicate with Them:



Above, the Afurakani individual provokes the energy of **Tehuti**. **Tehuti** radiates His Divine Energy to the Man via the Ankh to effect recalibration, purification and communication of Divine Wisdom.

This is why the goat with the ankh (yoke) on its neck is a metut for the term *ankh* as well as the term *sahu*



(spirit body).

It is the reason why the shrouded figure (purified figure)



is a metut for the term *ankh* as well as the term *sahu* (spirit body), for it is our meditation (at the shrine) which leads to invocation and evocation of the Abosom and Nananom Nsamanfo for ritual re-alignment and life purification.

[Note that the term **su** in Akan means *essential nature*, while **su-n-su-m** means *spirit*. This is derived from the ancient term **sahu** (s-hu or s-hu s-hu/sahu-sahu).The related Akan term **susu** (also susuw) means *to meditate; to contemplate*, while **suban** (su-ban) means *character*. Another related term is **sua** meaning *to learn*.]

Ankh is the origin of the term yoga/yoke. Ankh (yoga) is not a discipline.

When we use the original term **ankh** we have a full understanding of the corruption ‘yoga’. When the Abosom *use the ankh* to purify, to enliven, to assist us, this has nothing to do with practicing postures, practicing breathing, meditating upon the “formless”, seeking to “escape the cycle of reincarnation” or the other foolish practices and doctrines promoted by the whites and their offspring. True spirituality is grounded in the reality that the Okra/Okraa (male and female terms for Soul/Divine Consciousness in Akan) is a drop from the Ocean of the Divine Okra/Okraa (Soul) of **Amenet-Amen (Nyamewaa-Nyame)**. Each Afurakani/Afuraitkaitnit individual has an **nkra/nkrabea** (function; so-called ‘destiny’) to execute in Creation, just as each organ in your body is designed to execute a specific function in your body. Our Okra/Okraa (Soul) houses our Divine Function (nkra/nkrabea). As *part of a greater system*, the Great Divine Body of **Nyamewaa-Nyame**, we work in concert with the Abosom and Nananom Nsamanfo to function harmoniously in Creation.

Spirituality without the invocation and evocation of the Okra/Okraa, Abosom and Nananom Nsamanfo is not spirituality at all. It is empty ritual.

Empty ritual is all that the whites and their offspring have access to and engage in because they have no Okra/Okraa and cannot communicate with the Abosom (Divine Spirit Forces in Creation) nor the Nananom Nsamanfo. They thus have no connection to the Supreme Being, **Nyamewaa-Nyame**, just as there are cancerous cells that live in your body (universe) yet are in conflict with you. This temporary situation is brought into balance by your immune system ultimately destroying these cells and expelling them from the body (universe). Analogously, **Nyamewaa-Nyame** direct the Abosom and Nananom Nsamanfo to reject/repel the spirits of disorder/whites and their offspring as a function of the Divine Immune System in Creation. Because the whites and their offspring recognize the inadequacy of their spirits, yet seek to control us, they work to reduce us to their degenerate level - spirits of disorder incapable of Divine communication.

This is akin to a blind person working to convince a person with normal vision to reject the use of his vision and follow the blind person. The blind person then attempts to instruct the individual who has normal vision on how to drive a car. The blind person's series of postures, breathing practices and misguided foci while sitting in a car (that actually has no engine) is labeled a "discipline" by the blind person. The blind person then offers this 'discipline' as a gift for the individual with vision to practice and perfect so that he can learn how to drive a car. The man with vision can see that there is no engine in the car and thus a set of instructions on how to sit, breathe and focus on that which is "formless" will never get the car to move.

To follow the blind is to ultimately engage in self-destructive activity. **To follow the blind who seek to deliberately blind you for purposes of dominating you is to accept disorder into your life.** Afurakanu/Afuraitkaitnut who follow our absolute enemies – the whites and their offspring – or those Afurakanu/Afuraitkaitnut who have been culturally, spiritually and politically blinded by the whites and their offspring, engage in self-destructive behavior. The embrace of pseudo-religious white dogma is the embrace of disorder (white culture) which by default is the perpetuation of white rule. Much to the chagrin of the misguided Afurakanu/Afuraitkaitnut, they often do not learn this lesson until they die and eventually reincarnate. Upon death they realize that what the akyiwadefo told them about the spirit-world is 100% inaccurate. Upon reincarnation, they grow up to realize that not only have they not "escaped the cycle of reincarnation" but they have returned to a state of affairs where white rule continues and is more entrenched.

True Ritual

Ritual dance is a means by which the Abosom and Nananom Nsamanfo move through the Afurakanu/Afuraitkaitnut individual and community to bring a communication of Divine wisdom and to transmit the **tumi** (spiritual power) that we need in order to replenish ourselves and accomplish our objectives – execute our Divine function in the world given to us by **Nyamewaa-Nyame**. When the drums begin to play, the Abosom *move us*. We are in constant communion with them as they guide our movements. The same is true of ritual song and ritual prayer. It is also true of **susuw** (meditation) at the nkommere (shrine).

We are guided by the Abosom and Nananom Nsamanfo and our Okra/Okraa to sit and listen at the nkommere – and sometimes to *change positions* (postures) as necessary. **This is an effect of ankh (life). It is not the practice of a 'yoga discipline'.** We don't *practice* sitting at the nkommere, we go at prescribed ritual times to engage in *nkom* (spiritual communication). It is not contrived. It is instinctive, powered by the Abosom and guided by the Nananom Nsamanfo. This reality is inaccessible to the minds of the non-Afurakanu/non-Afuraitkaitnut.

What is termed as ‘yoga’ is nothing more than exercise and stretching (similar to the lower-level training of a gymnast or ballerina) overlaid with pseudo-spiritual dogma that leads the misguided Afurakani/Afuraitkaitnit individual to totally abandon him/herself and thus his/her actual Divinely allotted function “destiny”(nkra/nkrabea) only to cleave to white domination in all spheres of life.

Every moment of everyday is purposeful for Afurakanu/Afuraitkaitnut because before we incarnated Nyamewaa-Nyame gave each individual Afurakani/Afuraitkaitnit spirit an nkra/nkrabea – a Divine function. When we harmonize with this function, we harmonize with Nyamewaa-Nyame. When we are out of harmony with this function we create disorder in ourselves and in the world. This is why we have Nanasom – Afurakani/Afuraitkaitnit Ancestral Religion. We have a means to ritually incorporate Divine Law and ritually restore Divine Balance when imbalance occurs.

Without a function (purpose/destiny) one is wayward. The whites and their offspring, as cancerous cells in the body of Black humanity, mal-function in perpetual disorder. This is why it is insane – out of harmony with reality – for us to embrace them on any level, including their perverse interpretations of spirituality and ritual practice.



Sitting in a meditative posture with an ankh was corrupted by the whites into ‘meditation as a form of yoga (ankh)’

We do not practice ankh, life. We live ankh, life. We cannot practice yoga/yoke. Our sahu, our spirit is an ankh (yoke)

It is not something that can be practiced. It is something that is.

Origin of the Common Meditative Posture



Abosom (Deities) in common meditative posture

The crossed-leg “lotus” position is often used as a representation of ‘yoga’. The so-called lotus posture, as well as the most common posture shown above, have their roots in Afuraka/Afuraitkait. Yet, they are not related to a ‘practice’ of ‘yoga’, but are associated with certain Abosom and Nananom Nsamanfo.



The scribe **Neb Meru tef** meditating/communicating with the sacred baboon **Aan** of **Tehuti**. Note that the baboon is an **Obosom** (Deity). This is a **Spirit** that Neb Meru tef is *ritually communing* with (*nkom*) here. [*Neb Meru tef in the 'lotus'*.]



Baboons praising **Ra** – Invoking the energy of **Ra** through the **Aten** (Sun)

Baboons came from Khanit (Nubia) and other lands south of Kamit. Certain baboons were sacred and were seen by the Kamau as animals who could possess the spirits of the ancient Ancestresses and Ancestors. They were recognized as *vessels* of the ancient Elders and Elderesses and honored ritually as such. Baboons would be the first to raise their hands at sunrise to invoke the power of the **Aten** (Sun) and **Ra** and **Rait** (*Creator and Creatress of the Universe – Servants of Amenet-Amen, The Supreme Being*). These sacred animals, used as totems for the Nananom Nsamanfo, who originated from the South and the first to worship and honor the Abosom at the beginning of Creation (sunrise), brought messages from the spirit-realm to the people. Sacred baboons were mummified as were other sacred totemic animals. Many Abosom were ritually depicted as baboons as well, including **Tehuti**, the Male Obosom of Divine Wisdom. The meditative posture of the sacred baboon, the **akyeneboa** (*animal totem*) of the Nananom Nsamanfo is one of the most common meditative postures employed by Afurakanu/Afuraitkaitnut. **It is Ancestral and totemic.**



Sacred Baboon. Akyeneboa of the Nananom Nsamanfo



Baboon of **Tehuti**



Baboon of **Tehuti**



Obosom **Maat**



Senenmut in the common meditative posture

Origin of the term Chakra

The concept of **chakras** is typically associated with pseudo-discipline of 'yoga'. Again, this term is one stolen from Kamit by the whites and their offspring and co-opted into their pseudo-spiritual practices and cosmology. Two quotes from wikipedia concerning the etymology of the term chakra:

"...The concept of chakra features in tantric and yogic traditions of hinduism and buddhism. Its name derives from the Sanskrit word for "wheel" or "turning" (cakram चक्र [ˈtʃəkɾə̃], pronounced [ˈtʃəkɾə] in hindi; pali: cakka चक्क, oriya: ଚକ୍ର, malayalam: ചക്രം, thai: ชक्र, telugu: చక్రం, tamil: சக்கரம், kannada: ಚಕ್ರ, chinese: 輪/轮, pinyin: lún, tibetan: འཁོར་ལོ་, wylie: 'khor lo).

Chakras correspond to vital points in the physical body but are generally understood as being part of the "subtle body" which cannot be found through autopsy. While breath channels (nāḍis) of yogic practices had already been discussed in the classical Upanishads, it was not until the eighth-century buddhist Hevajra Tantra and Caryāgiti, that hierarchies of chakras were introduced..."

"...Bhattacharyya's review of Tantric history says that the word chakra is used to mean several different things in the sanskrit sources:[4]

1. "Circle," used in a variety of senses, symbolizing endless rotation of shakti.
2. A circle of people. In rituals there are different cakra-sādhanā in which adherents assemble and perform rites. According to the Niruttaratantra, chakras in the sense of assemblies are of 5 types.
3. The term chakra also is used to denote yantras or mystic diagrams, variously known as trikoṇa-cakra, aṣṭakoṇa-cakra, etc.
4. Different "nerve plexus within the body."

In buddhist literature the sanskrit term cakra (Pali cakka) is used in a different sense of "circle," referring to a buddhist conception of the Cycle of Rebirth consisting of six states in which beings may be reborn.[5]

The linguist Jorma Koivulehto wrote (2001) of the annual finnish Kekri celebration having borrowed the word from early indo-aryan.[6] indo-european cognates include greek kuklos, lithuanian kaklas, tocharian B kokale and english "wheel." [7]

Cognates of "chakra" still exist in modern asian languages as well. In malay, "cakera" means "disc," e.g. "cakera padat" = "compact disc."..."

Again, we quote this source to demonstrate how the whites and their offspring continue to lie about the origins of the term. The term chakra, also written cakra, is said to be derived from sanskrit with the definition of 'wheel', 'circle'. The true origins can be found in Kamit:

karkar □ ○ □ ○ 𐤀, 𐤁
anything round, staff, stick, roll, cylinder

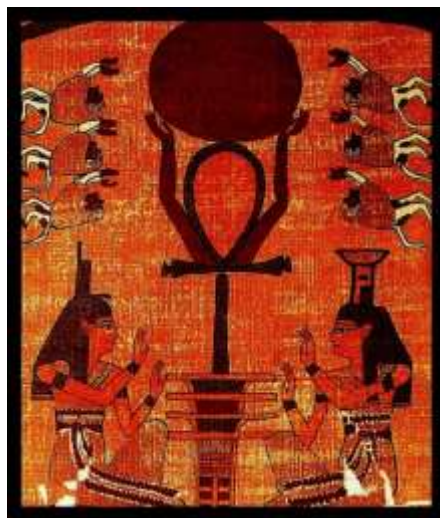
Afurakani/Afuraitkaitnit body are associated with different Abosom. They are **kara** (shrines) for the Abosom. Thus, in the **Pert em Hru** (misnomered *Egyptian Book of the Dead*) in the chapter of *Driving Back Slaughter in Henen Su* the spirit of the deceased individual says:

*“...My hair is the hair of **Nu**. My face is the face of **Ra**. My eyes are the eyes of **Het Heru**. My ears are the ears of **Ap-uat**. My nose is the nose of **Khent-sheps**. My lips are the lips of **Anpu**. My teeth are the teeth of **Khepera**. My neck is the neck of **Auset**, the Divine Lady. My hands are the hands of **Khunemu**, the lord of Tattu. My fore-arms are the fore-arms of **Neith**, the Lady of Saut. My backbone is the backbone of **Sut**. My privy member is the privy member of **Ausar**. My reins are the reins of the lords of **Kher-aba**. My breast is the breast of the awful and terrible One. My belly and my backbone are the belly and backbone of **Sekhet**. My buttocks are the buttocks of the eye of **Heru**. My hips and thighs are the hips and thighs of **Nut**. My feet are the feet of **Ptah**. My fingers and leg-bones are the fingers and leg-bones of the living **Auraut**.*

*There is no member of my body that is without an **Ntoro/Ntorot** (God or Goddess). **Tehuti** shields my body altogether and I am [like] unto **Ra** every day...”*

The parts of the body are **kara** (shrines) for the Abosom. This is why the **karkar** (karakara/kakara/cakra) or chakras, are recognized to be *shrines* (sacred centers of energy) for the Deities. As stated above, because the whites and their offspring are incapable of communicating with the Abosom (Forces of Nature), they are incapable of “activating chakras”, “balancing chakras” or any other associated “practice”. Their “shrines” are *empty*. Therefore when they meditate, they send their own electromagnetic energy (the simple energy moving through the nervous system) up and down their spines in an attempt to “open” their chakras. What results is nothing more than a pseudo-metaphysical “light show”. When no Abosom are present in the shrines, ‘activation of chakras’ is merely the stimulation of deeply embedded, disordered obsessions, desires, lusts, etc. and the discarnate relatives/spirits attached to their blood-circles who resonate with such lusts. The whites and their offspring pass such a “practice” off as spirituality and communication with the “higher forces” or “higher self”. In reality, they are simply engaged in ritual disorder.

Afurakanu/Afuraitkaitnut have authentic religious practices, because we have an **actual connection** to **Nyamewaa-Nyame**, the Abosom and Nananom Nsamanfo.



The question is often asked, “If yoga leads to awareness, then why are those who have been practitioners of yoga for years or decades not aware of the truth about the origins of yoga?”

It is because yoga is not a discipline, but a corruption of a term and the attachment to this term a set of foolish beliefs and pseudo-religious practices, designed by whites, to misdirect Afurakanu/Afuraitkaitnut from our true source of power.

If the pseudo-discipline of yoga led to awareness, this truth about its origins would not have been hidden (invisible) from the awareness of those who have *practiced* and *taught the false definitions of yoga* for years until now.

Afurakanu/Afuraitkaitnut have authentic forms of ritual song, ritual dance, ritual prayer and more which are naturally inclusive of varied modes of strengthening, stretching and balancing our physical vehicles for the purposes of toning/attuning, health and defense. We need only to **sankofa**, return, go and grasp from our Ancestral reservoir.

Afurakanu/Afuraitkaitnut, free yourselves from the idiocy of disorder, from the whites and their offspring, their ill-culture and their pseudo-religions, pseudo-religious practices and pseudo-disciplines. Embrace your **ankh**, your life, in purity.

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KARA



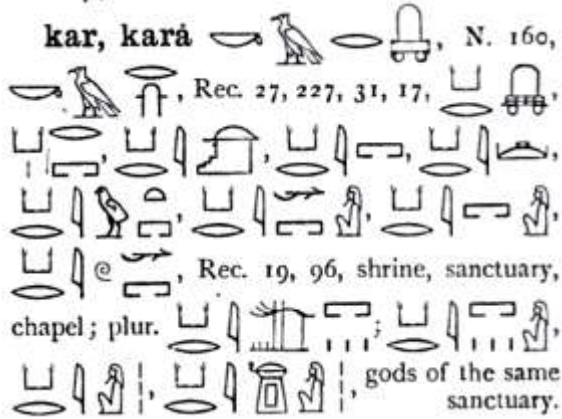
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






THE ORIGIN AND NATURE OF THE ‘CHAKRA’

OFA A EDI KAN (PART 1)

Karkar was shown in our article **ANKH – The Origin of the Term ‘Yoga’** to be a term from ancient **Kamit** (Egypt) meaning *anything round; cylinder*. This is the true Afurakani/Afuraitkaitnit (African) etymological origin of the term *akra (chakra)* which was later stolen and plagiarized by the whites and their offspring after their invasion of india – which up to that point was an Afurakani/Afuraitkaitnit (African~Black) civilization.

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Karaut        , B.D. 84, 4,
the gods of a shrine.

The **karkar** (circles/chakras) are **kara** (shrines) which are *sanctuaries* for **Karaut** (Shrine Deities). What is the location of the **karkar** within the Afurakani/Afuraitkaitnit individual?

A quote from one of the first texts written in the west regarding the ‘chakras’:

“...The [hindu] books hint at, rather than explain, what happens when kundalini rises up the channel through the sushumna. They refer to the spine as Merudanda, the rod of Meru, “the central axis of creation”, presumably of the body. In that, they say, there is the channel called sushumna, within that another, called Vajrini, and within that again a third called Chitrini, which is “as fine as a spider’s thread”. Upon that are threaded the chakras, “like knots on a bamboo rod”...” [The Chakras, C.W. Leadbeater, 1927]

The spine is the physical channel which contains the non-physical *sushumna* in hinduism. It is the central axis and thus called the ‘rod of Meru’. This is a corruption of the name of the Obosom **Menu** (the Deity **Min**) also called **Amen-Men**. As shown in our article **Amen-Men: The Obosom of Amene and Menmeneda**:



*Images of the **Axis/Central Nervous System, Men and Amen-Men**. The cord connecting the back of the head of the **Obosom** to the **Asaase** (Earth) represents the spinal cord while the rounded and flat crowns represent the brain.*

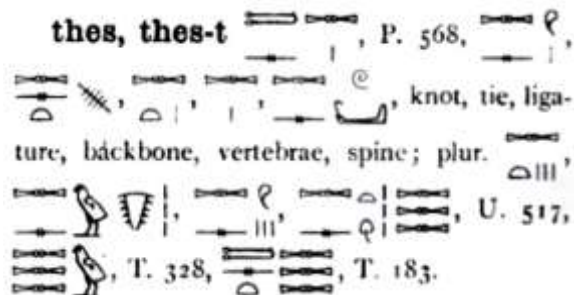
Amen-Men (Menu; Min) operates through the central *Axis of Creation*, the polar axis of **Asaase** (Earth) and the axis (central nervous system) of the Afurakani/Afuraitkaitnit (African) body. He operates through the **okyin** (planet) **Amene** (saturn) and the “crown” **karkar** (chakra). The two plumes (feathers) rising from His crown, often with the disk of the **Aten** (Sun) in between them, comprise the image later stolen by the whites and their offspring and relabeled the “*thousand-petaled lotus*” and radiant “crown chakra”. It should be noted that the term **amemene** in Akan means ‘*brain*’.

[See: **Amen-Men: The Obosom of Amene and Menmeneda**: www.odwirafo.com/Akradinbosom_Amen-Men.pdf]


The axis of **Amen-Men** or **Menu** was plagiarized by the whites and called the ‘rod of Meru’. Note that when the rolling ‘R’ is pronounced, it is identical in sound to the ‘N’ sound in Afurakani/Afuraitkaitnit languages. Meru and **Menu** thus sound identical when spoken at regular conversation speed.



The notion of the seven chakras being akin to *knots on a bamboo pole/rod* within the sushumna/spine, was also stolen directly from Kamit by the whites. **It must be understood that the doctrine of the chakras as plagiarized by the whites and their offspring is very recent.**

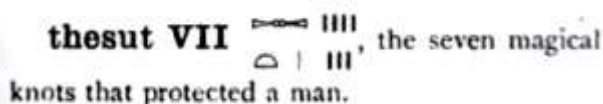
The first mention of chakras as psychic centers in a *rudimentary* form is typically stated to be found in the texts called the upanishads in india. The later upanishads – the earlier of which were composed between **2,200 - 1,800 years ago** [2nd century ‘b.c.e.’ and 2nd century ‘c.e.’] – are where basic notions of chakras are first plagiarized by whites. However, the **seven-chakra** system was not plagiarized and propounded by the whites until centuries later beginning approximately **1,500 years ago** [6th century ‘a.d.’] with the tantra traditions. **This information was stolen and corrupted by the whites from the writings and culture of the ancient Kamau (Blacks/Egyptians) which predate hinduism, the upanishads (vedanta) and tantra by thousands of years:**



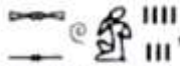
The ‘th’ in the term **thes** or **theset** (often transliterated as ‘tj’ or ‘tch’) can be pronounced like the ‘ch’ sound in ‘*change*’ as well as the ‘k’ sound in ‘*chrome*’. Thus, in **Coptic** (Late Kamit dialect) the term is spelled **Kac**

(Kaws):  **Kosi (Koci)** and **Kase (Kace)** are also variations. **Thes** is a term meaning a **knot**


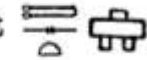
, yet it also means the **backbone, vertebrae, spine** . This is critical because of the following usage regarding the **nature** and **number** of the **knots**:



Here we have **seven magical knots** that **protect** the individual. It is important to note that the term for *knots* is also the term for *vertebrae, spine*. The seven **thesut** are the *seven magical knots upon the spine that protect the individual*. This is the Kamau origin of the hindu perversion regarding the *seven chakras* within the *sushumna/spine* being akin to *seven knots on a bamboo rod*. Moreover, the Afurakanu/Afuraitkaitnut (Africans) of Kamit recognized that there are **Abosom** (Akan for *Deities*) associated with the seven knots:

Thesu VII  B.D. 71, 16,
seven gods who assisted at the judgment and
condemnation of the wicked.

These seven Abosom are called the **Seven Thesu**. This is the source from which the whites and their offspring learned that there are Abosom (**thesu**) associated with the seven magical “knots” (**thesu**) along the “spine” (**thesu**). These Abosom protect and assist the individual with overcoming *bad-judgment (disorder)* and *condemnation*. More definitions of the term **thesu** are instructive:

thes , chamber, room.
thes-t , sarcophagus, funerary
coffer.

The **thesu** as *chambers, rooms, sarcophagi, coffers* reveal their function as **kara** (shrines).

thess , master, chief; varr. 
  ; Copt. **XOEIC**.
thesit , lady, chieftainess, a
title of the goddess Nekhebit; Copt. **XOEIC**.
thes-t , , , ,
, , , ,
, , , , A.Z. 1879, 29,
levies from districts, troops, bodies of soldiers,
regiments.

The **thesu** are *masters/chieftainesses*; bodies of *soldiers/fighters*

thes to compose a connected statement, to arrange words in logical sequence.

thes I, 116, IV, 221, proverb, saying, formula, charm, spell, incantation, declaration, statement, what a man wants to say, accusation of a plaintiff, speech or defence of a defendant, sentence, aphorism, apophthegm, "word," precept;

thesu speeches, proverbs, precepts, statements, charms, spells, orders, commands.

The **thesu** are related to *ritual incantations, ritual prayer*, the use of **sound** to manifest intent ("mantric")

thesu law-makers, arrangers, disposers, managers.

The **thesu** are *Regulators of Divine Law*

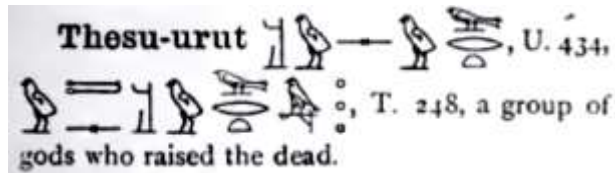
thesi T. 271, P. 22, 97, 604, M. 32, N. 122, Kubbán Stele 11, Metternich Stele 59, to lift up, to raise, to rise, to raise oneself, to ascend a hill, to lift away, to bear up, to support, to be high (of price), to lift up an offering to a god, to set aside, high (of bows); Copt. **ⲭⲓϢⲈ**, **ⲭⲟϢⲈ**, **ϢⲓϢⲓ**, **ϢⲟϢⲓ**.

thess T. 29, Hh. 564, to lift up, to raise, to rise, to mount, to be exalted; Copt. **ⲭⲓϢⲈ**.

thesi **ⲕ**, ascent, ascender.

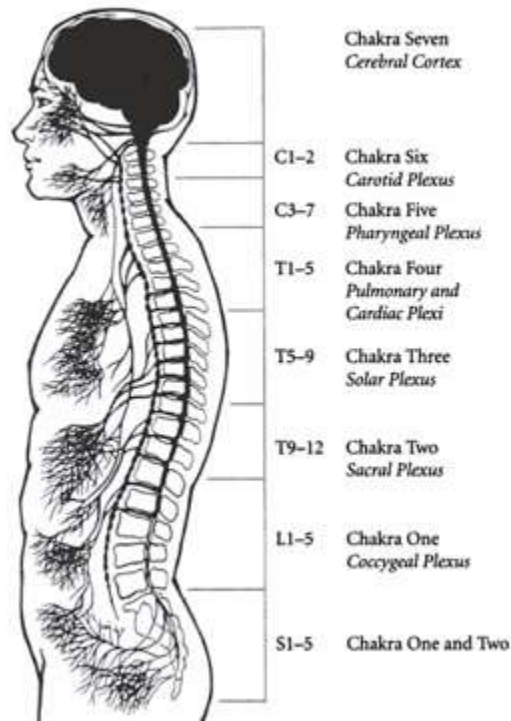
thesu báti Tombos Stele 13, wearers of the double crown.

The verb **thesi** also means *to lift up, to raise*, etc. This is the source from which the notion of the *serpent power rising up* through the **karkara** (chakras) along the **thesu**/spine is derived.



The term **thesu** encompasses the notion of *raising consciousness, awakening* and *raising up certain Ancestral Spirits from death/dormancy* and more.

The **thesu** (*Coptic: kasu*) as *seven magical knots* along the *spine* governed by seven Abosom (Deities) are found in the physical body. The **spinal nerve ganglia** and **plexuses** are seen as the *physical representation* of the seven major chakras at the following spinal anatomical locations: coccyx, sacrum, lumbar, upper thoracic, cervical, mid and upper brain. The nerve ganglia are a *mass* (knot) of nerve cells and the plexuses are a *network* (knot) of spinal nerves:



Seven Thesu (Knots) in the Body

One of the many textual references regarding the **seven thesu** (knots) can be found in **Chapter 71** of the **Pert em Hru** (*mismomered Egyptian Book of the Dead*) scribed over **3,600** years ago:

*“...O you **seven knots**, the arms of the balance on that night of setting the Sacred Eye in order, who cut off heads, who sever necks, who take away hearts, who make a slaughter in the Island of Fire: I know you, I know your names; may you know me just as I know your names; **if I reach you, may you reach me; if you live through me, may I live through you; may you make me to flourish with what is in your hands, the staff [spine] which is in your grasp.**”*

May you destine me to life annually; may you grant to me many years of life over and above my years of life; many days over and above my days of life; many nights over and above my nights of life, until I depart. May I rise to be a likeness of myself, may my breath be at my nose, may my eyes see in company with those who are in the horizon on that day of dooming the robber...

Here the spirits of the seven **thesu** are appealed to ritually for the elevation and recalibration of the individual's spirit. This is evidence of the **7-karkar (kara/kasu)** system – fully incorporated in ritual – thousands of years before the whites and their offspring had any knowledge of its existence.

We have thus far demonstrated that the **thesu/kasu** are the source of the 'seven chakra' *imagery, placement and ritual associations* that were later plagiarized and corrupted by the whites and their offspring. However, we must also understand the *origin and nature* of the **kara** (shrines) and **kasu** (knots) within the spirit-body.



Arat

(Auraut/Uraei)

The cobra is called **auraut (arat)** in Kamit. There are numerous Abosom Who take the form of Divine Auraut. The most popular being **Uatchet** (Wadjet; Wadjit) [**Yaa** in Akan – See: **Yaa: Obosom of Yaa and Yaada**: www.odwirafo.com/Akradinbosom_Yaa.pdf]. The Auraut is often depicted with a solar or lunar disk on its head as in the image above.

There is a grouping of cobra Abosom that are **seven** in number. These **Seven Aurautu** (called the *seven uraei*) are key to the notion of the **karkar, kara** and **kasu/thesu**. An excerpt from the **Mer** of the **Per Aa Unas** (*pyramid text* of the *Pharaoh* Unas), scribed over **4,400** years ago:

“...**Unas** is the **Nau**-snake, the leading bull, **who has swallowed his seven Aurautu** [seven uraei cobras], **and so his seven neck vertebrae came into being**, who give orders to his seven **pedjetu** [enneads] to hear the words of the King...” [*Utterance 318. See inscription below*]



Mer text of Unas [Utterances 318-321]

Here the Per Aa (king) is identified as taking the form of a **Nau** snake who *swallowed* the *seven* Divine Cobra Divinities - Aurautu - which caused his **seven neck vertebrae** to *come into being*.

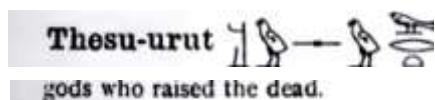
While the **thesu** are the *seven knots* (thesu) along the *spine* (thesu), the *swallowing* of the Seven Aurautu is the **ingesting of seven radiant disks** who then take up residence within the king as his **seven neck vertebrae** [cervical vertebrae]. This act *precipitates* the development of the seven magical knots within the body. Because of this ritual act, Unas is empowered to give orders to his seven **Pesdjetu** Who *regulate* the kara and kasu.

*The swallowing of the radiant disks is akin to the Great Mother in the night sky swallowing the radiant disks (stars) which take up residence in Her body (black sky). It is also related to the presence of the radiant energy centers/ kara operating within the **abatumm** (melanin) of Afurakanu/ Afuraitkaitnut which lines the axis – central nervous system.*



Great Mother Obosom **Nut** with the stars of the night (nut) sky in Her body

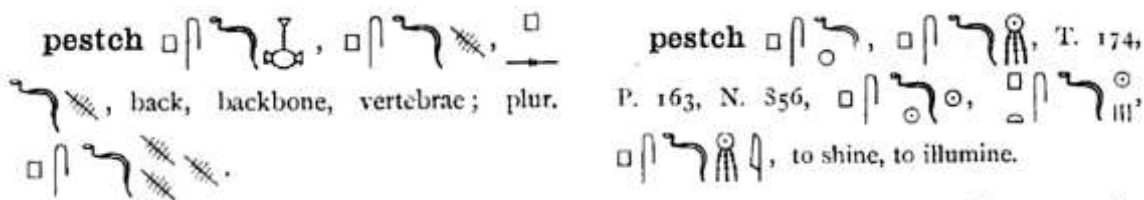
The term **Pesdjeteu** means 'company/group of Abosom'. There are many sacred groupings of Abosom in Kamit: *Four Sons of Heru*, *Forty-Two Assessors of Maat*, *Eight Primordials of Khemenu (Ogdoad)*, the *Nine Divinities of Annu (Ennead)*, etc. The Abosom are the Divine Spirit-Forces operating throughout the various Suns, Moons, Stars, the Black Substance of Space, Planets, Oceans, Mountains, Rivers, Fire, Earth, etc. in Creation. They are the *Divine Organs* within the *Great Divine Body* of **Amenet-Amen**, the Supreme Being (**Nyamewaa-Nyame** in Akan). Specified sacred-groupings of Abosom (*Pesdjeteu*) function together in Creation just as organs and organs' systems function together in groups within the body (e.g. heart-lung complex, digestive system, endocrine system, etc.). In the Mer text of Unas, **seven Pesdjeteu** are mentioned and are often translated as 'seven enneads'. These seven sacred-groupings or *sets* of Abosom are *Divine Regulators (thesu - to regulate, arrange)*. They are also **Thesu Urut**, those who *raise the dead* or *awaken the dormant*:






Pesdjeteu (**pest**; **pestchet**) references a *sacred number-grouping* of Abosom:



Yet, the term also has two other important meanings:



The term **pesdjeteu** thus means a *sacred number-grouping* of Abosom, *backbone/spine* and *to shine, illuminate*. These are descriptions of the **karkar, kara** (chakras) as *radiant/illuminate* centers of energy along the *spine (thesu)* that are *sanctuaries (thesu - chambers; kara - shrines)* for the Abosom. The spelling of pesdjeteu above with the

metut (hieroglyph) of a *serpent* , the determinative metut of a *radiant sun disk*  and a *spine (thesu)*  shows the origin of the *fiery, serpent power* moving through the *spine* (kundalini) - all combined in one term. It references the swallowing of the seven radiant Auru who become the seven neck vertebrae.

Moreover, the Auraut can also take the form of a Divine Cobra with its body *encircling* (**karkar** – *to circle*) a Sun disk. Below are images of the Abosom **Ra** and **Sekhemet** with the **Auraut** encircling the **Aten** (Sun) upon Their heads:



Ra and Sekhemet wearing the **auraut** (arat) a variation of the “crown” **karkar**

The fact that there are *sets* of Abosom associated with each of the seven major kara and kasu (chakra shrines and knots) is typically omitted by the whites and their offspring. **This is because they are unable to communicate with any Abosom (Orisha, Vodou, Ntorou/Ntorotu [Neteru/Netertu]). They have thus created a “system” of stimulating empty shrines within their bodies and communicating with nothing. This pseudo-system is supported by a pseudo-philosophy and fed to Afurakanu/Afuraitkaitnut who are unconscious. It is an attempt to influence us to abort our connection to the Abosom Who are our Divine source of power and consciousness.**

tchas 𐎛𐎍𐎗𐎚, to order, to arrange, to command.
tchasa 𐎛𐎍𐎗𐎚𐎗, a wise or learned man; see **tchaas** 𐎛𐎍𐎗𐎚𐎗𐎚.
tchaas 𐎛𐎍𐎗𐎚𐎗𐎚, 𐎛𐎍𐎗𐎚𐎗𐎚, 𐎛𐎍𐎗𐎚𐎗𐎚, knowledge, wisdom, speech

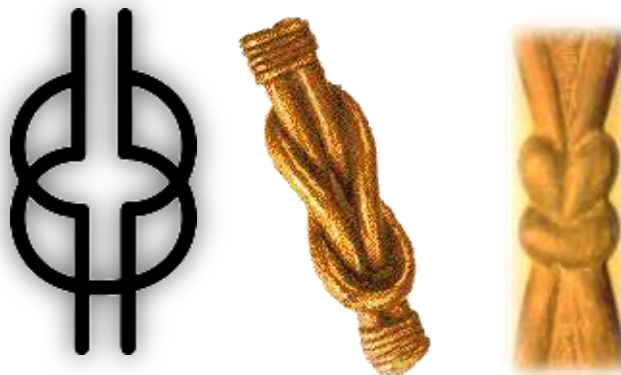
The term **tchas** meaning *to order, to arrange* is a variation of **thesu** meaning *lawmakers, arrangers*. The term **tchasa** and **tchaas** meaning *wise or learned individual; knowledge, wisdom, speech* is a variation of **thes** meaning *speeches, spells, incantations; to arrange words in a logical sequence*.

These definitions are critical for in the Akan language the terms and their variations exist with the same meanings. The Akan term **nyansa**, pronounced with a nasal ‘N’-sound means *‘knowledge’, ‘wisdom’*. Wise people are thus called **nyansa-fo**. Linguistically, the ‘tch’, ‘ch’ or ‘j’ sound often interchanges with the ‘ny’ or

‘y’ sound. Some Afurakanu/Afuraitkaitnut in America thus pronounce the term ‘*yeab*’ as ‘*jeab*’. This linguistic shift is seen throughout Afuraka/Afuraitkait (Africa). This is how **Nyame** (God) in Akan becomes **Nyambe** amongst the **Lozi** people in **Zambia** and **Njambe** amongst the **Herero** in Namibia (**Nzambe** amongst the **Bakongo** in the Republic of Congo). This is also how the term **tchaasa** meaning *wisdom* in Kamit came to be pronounced chasa, jasa, yasa, nyasa and **nyansa** meaning *wisdom* in Akan.

As stated above, the Coptic variation of the ‘**TH**’ (‘ch’ or ‘chuh’) sound is the ‘**K**’ (‘ch’ or ‘cuh’) sound. Thus, ‘thes’ or ‘thas’ is pronounced ‘**kas**’ in Coptic. The variation **kas** (thes) meaning *speech, statements, commands* can be found in the Akan language. The Akan term **kasa** means *to speak; language*. The related term **kase** means *message* and **nkasae** means *talk; sayings; report*. These are the same terms with the same meanings unchanged over thousands of years from our ancient Ancestral language to its contemporary expression in Afuraka/Afuraitkait (Africa) today.

In the Akan corpus of **adinkra** symbolism we have the **nyansapo**. This is the ‘*wisdom knot*’. The **ebe** (proverb) associated with this adinkra symbol states that ‘*Only the wise can untie the wisdom knot*’. The **nyansa** knot adinkra symbol was carried by the Akan from **Khanit** (Nubia) and Kamit to contemporary Ghana, Ivory Coast and the western hemisphere. The **nyansa** knot is actually the **tchaasa** (thas) knot:



Nyansapo adinkra – *Wisdom knot*. **Nyansapo** in the form of **abrammu** (*brass weight*). **Tchasa** (*n-Yansa*) knot from Kamit




For one to achieve the recognition of **nyansafo** (*one in the group of wise Elders/Elderesses*) in Akan culture, one must be *spiritually aligned* with **Nyamewaa-Nyame** (**Amenet-Amen**) - *consistently*. Such an individual has been able to untie (open) the knot (karkar/kara/thesu/chakra) to facilitate the unencumbered flow of Divine consciousness and energy necessary to execute his/her Divine function in Creation - *consistently*. He or she has the capacity to unravel issues with patience and intelligence, while avoiding disorder (destruction of the material basis of the knot) in the process. Such an individual becomes a *radiant/shining example* for others to emulate.

The unraveling of the nyansa knot is the opening of the **kara** (shrines) and the **kasa** (thasu/knots) of the spirit-body. **Critically, it is the conscious harmonizing with the Abosom Who govern the kara (shrines), for Afurakanu/Afuraitkaitnut – and only Afurakanu/Afuraitkaitnut – are components of these Spiritual Organs and Organs’ systems within the Great Divine Body of Nyamewaa-Nyame.**



Above left is a **kra** (**kara; kera**) or *shrine* from Kamit, a sanctuary for the sacred ritual elements of the **Obosom**. Above right is an Akan **kuduo** (**kuruo**). The kuduo is used as a *shrine* for the **kra** (**okara; okra**) - the Soul/Divine Consciousness – the individual’s personal Divinity/Obosom which resides in the head. It is often used in the **akraguare** or ‘*soul-washing*’ ceremony. Water for the ceremony as well as ritual offerings are placed in the vessel.

The wisdom of the **nyansa** knot is summed up in Kamit in the group of Abosom known as the **Seven Tchaasu** - seven Abosom born of the primordial Mother Obosom **Meht Urt** and **Tehuti**, the Male Obosom of Divine Wisdom. These seven Abosom are thus called the *Seven Wise Ones*. They planned the world with **Meht Urt** and **Tehuti** and preside over learning and letters:

Tchaásu VII 
 Düm. Temp. Inschr. 45, the Seven Divine Masters of Wisdom who helped Thoth to plan the universe. Their names were: Neferhat, Neferpehui, Nebtesheru, Ka, Bák, Khekh, and Sán.

These **seven Tchaasu** are manifest as the **seven Thesu**. Thus, in relation to the texts in the **Pert em Hru** regarding the seven thesu quoted above, we also have in the *Coffin Texts* these same seven thesu being referred to as the **seven thesu of Meht Urt**:

“...O you **seven knots of Mehet Urt**, may you make me fresh, may you make me live, may you give me strength to my bones and life to my limbs, may you make my flesh fresh completely with life. I know you, I know your names. I have not died. I have not grown poor. I have not gone blind. I have not become deaf. I am one of the Deities. I know your names...” [Coffin Texts #407]



Tehuti



Meht Urt

The **seven Tchaasu** are the **seven Thesu/knots of wisdom - nyansapo**. They helped to plan the universe and govern learning. Their **kara** (shrines) are the **karkaru** (chakras) in the spirit-body and the seven knots (nerve ganglia and plexi) in the physical body. In the Afurakani/Afuraitkaitnit individual, these **karau** (shrines) are not empty. They are *sanctuaries* of These **Karaut** (Shrine Deities). Our cosmological connection to these Abosom and the specific approach to our proper alignment and realignment with Them is rooted in our Ancestry – our reincarnation through specific Afurakani/Afuraitkaitnit blood circles. This information can only be accessed from These Abosom and our direct **Nananom Nsamanfo** (Spiritually Cultivated Afurakani/Afuraitkaitnit Ancestresses and Ancestors). The whites and their offspring – *all non-Afurakanu/non-Afuraitkaitnut (all non-Blacks)* – have no access to this reality and no concept of its depth. The white ritual perversions and pseudo-philosophies of hinduism, buddhism, jainism, vedanta, tantrism, hermeticism, “new”-age pseudo-spiritualism, kabbalism, sufism, gnosticism, taoism, moorishism, pseudo“native”-american spiritualism, etc. have no bearing on this reality. Only Afurakanu/Afuraitkaitnut, through the embrace of our Afurakani/Afuraitkaitnit Ancestral Religion, have the capacity to realize and operationalize the origin and nature of the **kara** and **kasa**.

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Appendix



ANKHUT' - ORIGINAL TERMS FROM KAMIT

karkar 𓀀 𓀁 𓀂 𓀃 𓀄, IV,
anything round, staff, stick, roll, cylinder ;

The etymology of the term cakra (chakra) meaning 'wheel' or 'that which is round' comes directly from the term **karkar** from Kamit, meaning *anything round, roll, cylinder, etc.* The related term **kar** or **kara** means *shrine or sanctuary of a Ntoro/Ntorot (Neter/Netert)*. The **karkaru** ('chakras') are **karau** ('shrines') for certain Divinities.

kar, kara 𓀀 𓀁 𓀂 𓀃 𓀄, N. 160,
𓀀 𓀁 𓀂 𓀃 𓀄, Rec. 27, 227, 31, 17, 𓀀 𓀁 𓀂 𓀃 𓀄,
𓀀 𓀁 𓀂 𓀃 𓀄, 𓀀 𓀁 𓀂 𓀃 𓀄, 𓀀 𓀁 𓀂 𓀃 𓀄,
𓀀 𓀁 𓀂 𓀃 𓀄, 𓀀 𓀁 𓀂 𓀃 𓀄, 𓀀 𓀁 𓀂 𓀃 𓀄,
𓀀 𓀁 𓀂 𓀃 𓀄, Rec. 19, 96, shrine, sanctuary,

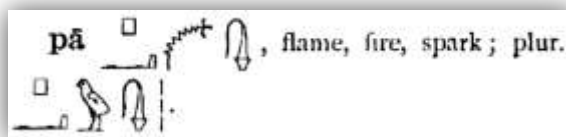
Khi 𓀀 𓀁 𓀂 𓀃 𓀄, the Exalted One,
i.e., God.
Khi 𓀀 𓀁 𓀂 𓀃 𓀄, Rec. 27, 87, winged disk.

Khai 𓀀 𓀁 𓀂 𓀃 𓀄, Rev. 13, 25, "Ex-
alted one"—a title of Rā.

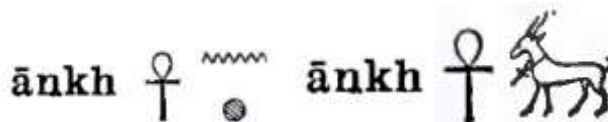
The term chi (chee) or qi (kee) referencing the *'life-force' energy* comes directly from Kamit. The **Ntoro** (God) **Ra** is the *Creator* of the world. The **Ntorot** (Goddess) **Rait** is the *Creatress* of the world. They are the *Divine Living Energy* moving throughout all *created* entities. They use the **Aten** (Sun) as a major transmitter of Their life-force energy. The term **khi** meaning *exalted One*, also referencing the *winged sun-disk* is a title of **Ra**. The name **khai** is a variation of **khi**. The **metut** (hieroglyph) for the 'kh' symbol can be pronounced with the 'k' sound or the 'ch' sound. This 'kh' metut is the origin of the english 'ch' letter combination that can be pronounced with the 'ch' sound (e.g. 'change') or the 'k' sound (e.g. 'chronology').



Another title of **Ra** is **Pa Ra**, often written **Pra**. The term **pa** is the *definite article* in the language of Kamit. It is the same as the english definite article *'The'*. **Pa Ra** thus means *"The (God) Ra"*. **Ra** as **PaRa** or **Pra** is the etymological origin of the term prana meaning *life-force*. The reason why prana is said to be from the root 'pra' meaning 'full' is because the term was stolen from the name **Pa Ra**. **Ra** as Creator is the Expansive (full) aspect of the Life-Force, while **Rait** is the Contractive. The term **pa** also references *flame, spark, fire*.



This is a direct reference to the energy of **Ra** and **Rait** operating through the **Aten** (Sun). The Afurakanu/Afuraitkaitnut (Africans) of Kamit stated that we came into being from the tears of **Ra**.



The term yoke is derived of 'yoga' which is said to be derived from the term 'yuj' or 'yewg'. These terms in reality have their etymological origin in the term **ankh**. The 'a' in ankh can be pronounced variously as 'ah', 'aw', 'eh'. This is the origin of the english 'a' having the same variations in pronunciation. The 'n' in the term ankh is nasal as the 'n' in the english term 'senior'. The 'kh' combination again can be pronounced with the 'k' sound or the 'ch' sound. **Ankh** pronounced eh-n-ch or eh-n-k is the origin of the corruptions 'yuj' (eh-unch) and 'yewg' (eh-unck).

As can be seen above, the term **ankh** is also written with the symbol of the ankh and the *goat with the ankh around its neck* in the form of a *yoke*. This is also the metut (hieroglyph) used for the term **sahu** (*spirit body*):





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OBARIMA – Afurakani Manhood

THE OKRA/OKRAA COMPLEX - The Soul of Akanfo

ANIDAHO – Awareness – Origin of the term ‘God’; Ngng Ur, Negus, Naga is not ‘nigga’

KOKOBO – Warning – dissexuality/homosexuality was Never Accepted in Kamit

MOOR MEANS ‘DEAD’

NYANKOPON-NYANKONTON – RA-RAIT

ODOMANKOMA - ATMU KHOPA

TWEREDUAMPON - KHERER RA

AKAN - The People of Khanit (Akan Land - Ancient Nubia/Sudan)

The Origin of the Term Abosom in Kamit

The Origin of the Term Nsamanfo in Kamit

Origin of the Name Aakhuamu (Akwamu) in Kamit

NKOMMERE – Ancestral Shrine Communication

NSAMANKOM and the Seven Senses

AKRADINBOSOM - The Abosom [Deities] of the Okra/Okraa and the Akan 7-Day Week

AKANFO NANASOM – Ancient Authentic Akan Ancestral Religion

ADEBISA – Akan Divination in America

Note on the Origin of the Name Nyame in Ancient Khanit and Kamit

Akan Origin of the Term Hoodoo

Asuo Gyebi, Akonnedi Abena, Adade Kofi and Tegare are Not Abosom

Abosom Do Not Ask For Money

AMANEHUNU - Overcoming Transcarnational Suffering

UR, EL and JEZREEL – Israel Does Not Exist Upon the Mer en Ptah Stele

KAM UR – KAMIT URT – Ausar, Auset and the Enslavement and Restoration of the Afurakani/Afuraitkainit (African) in Amenti – The West